

UMRAH KA MASNOON TAREEQAH AUR USKE MASAAIL



TEHREER

Fazilatus Shaikh Maqbool Ahmad Salafi Hafizahullah

JEDDAH DA'WA CENTER, HAIYYIS SALAMA, SAUDI ARAB

f t i y Maqubool Ahmed e Maquboolahmad.blogspot.com
a SheikhMaquboolAhmedFatawa i islamiceducon@gmail.com
f Sheikh Maqubool Ahmed salafi Off page w 00966531437827



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Umrah Ek Azeem Aur Bade Ajar Wali Ibaadat He Jis Ka Koi Waqt Mutaiyyin Nahi He, Saal Me Kisi Bhi Waqt Ada Kar Sakte Hai Lihaza Jis Mard Ya Aurat Ko Allah Ne Umrah Karne Ki Taaqat Aur Sahulat Di He Use Makka Pohnc Kar Umrah Ki Sa'dat Haasil Karna Chaahiye. Goya Ke Umrah Ke Hukam Ke Bare Me Ikhtilaaf He Ke Yah Waajib Ke Nahi Lekin Sahih Yah Maloom Hota He Ke Haj Ki Tarah Umrah Bhi Zindagi Me Ek Baar Istita'at Rakhne Wale Mard Aur Istita'at Rakhne Wali Aurat Par Waajib He.

Umrah Ka Tariqah Bahut Aasan He Fir Bhi Log Jahaalat Ki Wajah Se Umrah Ki Adaaegi Me Bahut Galtiya Karte Hai Is Liye Me Aasaan Tariqe Se Umrah Ka Masnoon Tariqah Bayan Karta Hu Sath Hi Ahkaam Aur Masaail Ke Sath Awaam Ki Galtiyo Par Bhi Tanbeeh Karunga.

Umrah Ki Adaaegi Me Sirf 4 Kaam Hai.

(1) Meeqaat Se Ahraam Bandhna.

(2) Makka Pohnc Kar Ka'ba Ka 7 Chakkar Tawaaf Karna. (Sath Me Dogana Namaaz Tawaaf Parhna)

(3) Safa Aur Marwah Ki 7 Chakkar Sai Karna.

(4) Sar Ke Baal Katwana.

Un Chaar Kaamo Ke Ahkaam Jaanne Se Pehle Umrah Ke Arkaan, Waajibaat Aur Sunan Ko Jaanna Zaroori He. Taaki Is Baat Ka Yaqeen Kiya Ja Sake Ke Aap Ne Waqai Sunnat Ke Mutaabiq Umrah Kiya He, Usme Na Koi Rukn Chhuta Na Koi Waajib Choda Aur Sunnat Chut Jane Se Umrah Ki Sahat Par Asar Nahi Parhta Fir Bhi Sunnat Ko Bagair Uzar Ke Nahi Chodna Chaahiye.



UMRAH KE 3 ARKAAN HAI.

- (1) Ahraam Bandhna.
- (2) Tawaaf Karna.
- (3) Sa'i Karna.

UMRAH KE 2 WAAJIBAAT HAI.

(1) Meeqaat Se Ahraam Bandhna (Ahle Makka Hudood E Haram Se Bahar Nikal Kar Ahraam Bandhege Aur Meeqaat Ke Andar Wale Maslan Jiddah Wale Apni Rihaaish Se Ahraam Bandhenge)

(2) Mardo Ke Haq Me Baal Mundwana Ya Pure Sar Se Baal Chhota Karwana Aur Aurto Ke Haq Me Ungli Ke Ek Por Barabar Baal Kaatna.

UMRAH KI SUNNATE MUTADDID HAI.

Arkaan Aur Waajibaat Ke Alawah Jo Bhi Aamal Umrah Hai Woh Sunnat Me Daakhil Hai Jaise Ahraam Ke Waqt Gusal Karna (Aurat Aur Mard Sab Ke Liye Hatta Ke Haaiza Aur Nufsa Ke Haq Me Bhi) Jism Me Khushbu Lagana, Ahraam Ka Libaas White Pehna (Mardo Ke Liye), Ahraam Bandh Kar Talbiya Pukarna, Tawaaf Me Iztiba'a (Right Kandha Khula) Karna, Tawaaf Ke Pehle 3 Chakkaro Me Ramal (Tez Tez Chalna) Karna, Rukn E Yamaani Ka Istilaam Karna, Hajr E Aswad Ka Bosa Ya Isharah Ya Istislaam Karna, Sa'i Me Mardo Ka Hari Batti Ke Darmiyaan Dorhna, Duraan E Umrah Tawaaf Aur Sa'i Me Zikr Aur Dua Me Mashgool Rehna Bataur E Khaas Rukne Yamaani Aur Hajr E Aswad Ke Darmiyaan " Rabbana Aatina...." Parhna.

Aur Safa Aur Marwah Par Dua Karna Wagairah

UMRAH KE AA'MAAL KO CHHOD DENE KE MUTALLIQ AHKAAM

* Agar Kisi Ne Umrah Me Koi Rukn Chhod Diya To Uska Umrah Nahi Hoga.



* Agar Kisi Ne Umrah Me Koi Waajib Chhod Diya To Dam Dene Se Umrah Sahih Ho Jaee Ga.

* Aur Koi Koi Sunnat Chut Jaee To Umrah Sahih He Fir Bhi Koshish Yah Ho Ke Mukammal Sunnat Ke Mutaabiq Umrah Kare.

AHRAAM KE MAMNUA'AT

Haalat E Ahraam Me 10 Kaam Mamn'u Hai. Jinhe Mahzuraat E Ahraam Kaha Jata He.

(1) Baal Kaatna.

(2) Naakhun Kaatna.

(3) Mard Ka Sila Hua Kapda Pehna.

(4) Khushbu Lagana.

(5) Mard Ka Sar Dhapna.

(6) Aurat Ke Liye Dastana Aur Burqa Aur Naqaab Lagana (Mana He Taaham Ajnabi Mardo Se Dupatta Ke Zariya Apne Hath Aur Face Ka Pardah Karegi)

(7) Biwi Ko Shahwat Se Chimatna.

(8) Aqd E Nikaah Karna.

(9) Jim'a Karna.

(10) Shikaar Karna.

IRTIKAAB E MAMNUA'AT KA HUKAM.

Ek Se Le Kar Saat Mamnuaat Ka Hukam Yah He Ke Jo Lailmi (Anjane) Me Un Saat Mamnuaat Me Se Kisi Ka Bhi Irtikaab Kar Le To Us Par Kuch Bhi Nahi He Lekin Agar Amadan (Jaan Bujh Kar) Kisi Ka Irtikaab Kiya To Fidiya Dena Hoga. Fidiya Me Ya To Teen Rozah Rakhna He Ya Makka Me Ek Zabiha Dena He Ya 6 Miskino Ko Khana Khilana Hoga.



Aqd E Nikaah Me Koi Fidiya Nahi He Lekin Dauran E Umrah Yani Ahraam Ki Haalat Me Jim'a Karne Se Umrah Faasid Ho Jata He, Woh Filhaal Apna Umrah Mukammal Karega Baad Me Is Umrah Ki Qaza Kare Ga Aur Ek Goat Zubah Karega. Shikaar Karne Ki Surat Me Usi Ke Misal Jaanwar Zubah Karna Hoga.

MANAASIK E UMRAH KA TARIQAH

Ab Aap Ke Saamne Umrah Ka Tariqah Bayaan Karte Hai Aap Ko Mukhtasar Yah Maloom Ho Gaya He Ke Umrah 4 Kaamo Par Mushtamil He Ahraam, Tawaaf, Sa'i Aur Halq Ya Qasr. Un Chaar Kaamo Ko Yani Umrah Ke Tariqah Ko Tafseelan Niche Bayaan Kiya Jata He.

UMRAH KA PEHLA KAAM: MEEQAAT SE AHRAAM BANDHNA

Meeqaat Se Ahraam Bandhne Ka Tareeqa Jaane. Ahraam Kehte Hai Haj Ya Umrah Ki Niyyat Karna Jaise Koi Meeqaat Par Gusal Kar Ke Ahraam Ki Chaadar Laga Kar Apni Zabaan Se Kahe "Labbaik Umrah" Yah Alfaaz Kehte Hi Ahraam Me Daakhil Ho Jaae Ga Aur Woh Mehram Kehlaae Ga Aur Ahraam Ki Mamnuaat Se Parhez Karega.

Meeqaat Se Ahraam Bhandhne Ka Tareeqah Yah He Ke Rasoolallah Sallallahu Alyhi Wasallam Ne Duniya Bhar Se Haj Aur Umrah Ke Waaste Aane Walo Ke Liye Makka Ke 4ro Taraf 5 Meeqaat Mutaiyyan Farmaai He, Haj Ya Umrah Karne Wala Un Meeqaat Me Se Jo Uske Liye Qareeb Meeqaat He Waha Se Ahraam Bandhega. Un 5cho Meeqaat Ki Tafseel Aap Ke Saamne Bayaan Karta Hu.

(1) Yalamlam: Yah India, Pakistaan, China, Yaman Aur Un Logo Ke Liye He Jo Is Raaste Se Guzre, Yah Jiddah Se Kuch Faasle Par Waqe Hai.

(2) ZulHalifah: Yah Madina Se Taqreeban 9 Kilomitter Ke Qareeb He Aur Yah Ahle Madinah Aur Us Raaste Se Guzrne Walo Ki Meeqaat He. Madinah Se Makka Ke Liye Train Bhi Aati He, Ahraam Bandh Kar Train Se Bhi Makka Aa Sakte Hai Kuy Ke Meeqaat Qareeb He.

(3) Zaat E Araq: Yah Iraq Aur Us Jaanib Se Aane Walo Ki Meeqaat He.

(4) Johfah(Raabig): Yah Sham,Misr Aur Diyaar E Magrib Walo Ki Meeqaat He.



(5) Qarn E Manaazil(As Sailul Kabeer): Yah Taaif Me Waqe He Aur Yah Ahle Najd Aur Us Janib Se Guzarne Walo Ki Meeqaat He,Taif Wale, Qaseem Ke Ilaaqe Wale, Riyaz Wale,Damam Wale,Khubar Wale, Jubail Wale, Ahsa'a Aur Qateef Wale Sab Yah Se Ahraam Bandhne Ge.

AHRAAM BHANDHNE KA TAREEQAH: Un 5 Mawaqeat Me Se Jo Aap Ke Qareebi Meeqaat He Waha Pohnch Kar Gusal Kare,Badan Ke A'za Par Khushbu Lagaae (Ahraam Ki Chadar Par Nahi) Aur White Aur Saaf Suthri 2 Bagair Sili Hui Chaadar Pehan Le Aur Zabaan Se Kahe "**LABBAIK UMRAH**". Ab Aap Ahraam Me Daakhil Ho Gae. Aurte Gusal Kar Ke Apna Libaas Badal Le Jo Pehnna Chaahe Taaham Dastana Aur Naqaab Na Istimaal Kare, Abaya Ke Sath Ek Badi Odhni Istimaal Kare Jis Se Face Aur Hath Bhi Dhak Sake Aur Fir Zabaan Se Kahe "**LABBAIK UMRAH**". Ab Aap Aurte Bhi Ahraam Me Daakhil Ho Gai.

Jin Ke Liye Meeqaat Par Gusal Karna Aur Ahraam Ki Chaadar Pehnna Kisi Sabab Mushkil He Woh Apne Ghar Se Gusal Kar Ke Ahraam Ki Chaadar Pehan Kar Meeqaat Se Guzarte Waqt Zabaan Se Niyyat Kar Le Yani Labbaik Umrah Keh Le,Ahraam Me Daakhil Ho Jaaenge Aur Usi Tarah Jo Log Kisi Dusre Mulk Ya Dusre City Se Bazariya Flight ✈ Umrah Ke Liye Aa Rahe Hai Woh Apne Ghar Me Gusal Kar Ke Ahraam Ki Chadar Laga Le Aur Jab Aap Ki Flight Meeqaat Ke Qareeb Aae To Apni Zabaan Se "**LABBAIK UMRAH**" Kahe.

Ahraam Se Pehle Gair Zaroori Balo Ki Safaai Aur Naakhun Kaatna Zaroori Nahi He, Zaroorat Ho To Un Ki Safaai Kare Aur Gusal Karna Bhi Zaroori Nahi He Masnoon He, Koi Uzr Ho To Gusal Chhod Sakte Hai. Ahraam Ki Koi Makhsoos Namaaz Nahi He Taaham Aap Ne Gusal Kiya He Aur Wazu Bhi Kiya He To Wazu Ki 2 Rakat Sunnat Usi Jagah Aur Usi Waqt Ada Kar Le.

Ahraam Bhandh Lene Ke Baad Mamnuaat E Ahraam Se Bachte Rahenge Aur Meeqaat Se Le Kar Makka Pohnchne Tak Buland Aawaaz Se Talbiya Pukarte Rahenge, Aurte Aahista Se Talbiya Pukaare. Talbiya Ke Alfaaz Is Tarah Hai.

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، ان الحمد والنعمة لك والملك لا شريك لك.

Tarjumah:- Haazir Hu Ay Allah! Haazir Hu Me, Tera Koi Shareek Nahi. Haazir Hu, Tamaam Hamd Tere Hi Liye He Aur Tamaam Ne'mate Teri Hi Taraf Se Hai, Baadshahat Teri Hi He Tera Koi Shareek Nahi.



Umrah Ka Iradah Karne Wali Kisi Aurat Ko Meeqaat Par Ya Us Se Pehle Haiz Ya Nifaas Aa Jaaye To Woh Bhi Gusal Kar Ke Ahraam Bandh Sakti He Aur Paak Hone Tak Ahraam Me Baqi Rahegi, Jab Paak Ho Jaaye To Gusal Kar Ke Umrah Karegi Use Meeqaat Par Jane Aur Dubarah Ahraam Bhandhne Ki Zaroorat Nahi He Kuy Ke Woh Pehle Se Hi Ahraam Ki Haalat Me He Aur Haalat E Haiz Aur Nifaas Me Zikr Aur Dua Mamn'u Nahi He Lihaza Talbiya Pukarne Aur Zikr Aur Dua Karne Me Koi Harj Nahi He.

Jis Mard Ya Aurat Ko Kisi Qism Ka Khadsha Aur Adaaegi E Umrah Me Koi Rukaawat Mehsoos Ho To Woh Ahraam Bandhte Waqt Yah Shart Laga Le:

ان حبسنی حابس فمحلي حيث حبسنی "

Agar Mujhe Koi Rokne Wala Rok De To Mere Ahraam Kholne Ki Jagah Wahi Hogi Jaha Tu Mujhe Rok Dega.

Kuch Aurte Haiz Rokne Ke Liye Goli Khati Hai, Usme Koi Harj Nahi He Lekin Behtar He Ke Mazkooarah Shart Laga Le Kuy Ke Goli Khane Se Kuch Waqt Nuqsaan Hota He Aur Haiz Me Kharaabi Paida Ho Jati He. Is Shart Ke Lagane Ka Faidah Yah Hoga Ke Ahraam Bandhne Ke Baad Aage Umrah Ki Adaaegi Me Koi Rukaawat Aa Jaaegi To Umrah Karne Wale Mard Ya Aurat Ahraam Khol Kar Halaal Ho Jaenge, Is Par Na Koi Fidiya Hoga, Na Umrah Mukammal Karna Zaroori Hoga, Na Umrah Ki Qaza Karna Hoga Aur Na Hi Baal Katana Hoga.

UMRAH KA DUSRA KAAM BAITULLAH KA TAWAAF KARNA

Raasta Bhar Talbiya Pukaarte Ahraam Ki Haalat Me Ham Makka Mukarrama Pohinch Gae, Ab Talbiyah Band Kar Dena He Aur Baitullah Me Daakhil Ho Kar Umrah Ka Dusra Kaam Yani Tawaaf Karna Shuru Kar Dena He. Agar Us Waqt Koi Farz Namaaz Ho Rahi Ho To Aap Farz Namaaz Ada Kar Le Lekin Agar Namaaz Ka Waqt Na Ho Ya Namaaz Me Abhi Waqt Ho To Aap Foran Tawaaf Shuru Kar Denge.

Yaha Yah Baat Jaan Le Ke Tawaaf Ke Liye Wazu Zaroori He, Wazu Toot Jaaye To Fir Se Wazu Karna Hoga Aur Wazu Ke Baad Wahi Tawaaf Shuru Kare Jaha Se Chhode The Aur Wazu Se Pehle Wala Chakkar Bhi Shumaar Karenge.

Tawaaf Ka Tareeqah Kiya He? Aap Upar Waali Chaadar Ko Ittiba'a Ki Shakal Me Kar Le Yani Right Kandha Khol Le Aur Chaadar Ke Right Sire Ko Right Hath Se Bagal Se Nikaal Kar Left Kandhe Par Daal Le, Is Tarah Right Kandha Khula



Aur Left Kandha Dhaka Hoga. Fir Hajr E Aswad Ke Paas Aa Jaae Aur Yaha Se Tawaaf Shuru Kare. Tawaaf Shuru Karte Waqt Hajre Aswad Ki Taraf Right Hath Utha Kar Isharah Kare Aur Zabaan Se Ek Martaba

"**BISMILLAH** **ALLAHU** **AKBAR**" Kahe. Aurte Bhi Isi Tarah Hajr E Aswad Ke Paas Right Hath Utha Kar Zabaan Se Aahista Se "**BISMILAAHI** **ALLAHU** **AKBAR**" Kahe.

Hajr E Aswad Se Le Kar Hajr E Aswad Tak Ek Chakkar Hota He Aur Hame Is Tarah 7 Chakkar Pura Karna He, Har Chakkar Me Hajr E Aswad Ke Paas Right Hath Utha Kar "**BISMILLAH** **ALLAHU** **AKBAR**" Kehna He Aur Hajr E Aswad Se Pehle Wala Kona Jise Rukne Yamaani Kehte Hai, Usko Har Chakkar Me Chhu Sake (Istilaam Kar Sake) To Thik He Aur Na Chhu Sake To Koi Baat Nahi He Taaham Is Rukne Yamani Se Le Kar Hajr E Aswad Tak Yah Dua Baar Baar Parhe:

Rabbana Aatina Fid Duniya Hasanataw Wafil Aakhirati Hasanataw Waqina Azaaban Naar.

Tarjumah: Ay Hamaare Rab Hame Duniya Aur Aakhirat Me Khair Aur Bhalaai Ata Farma Aur Hame Aag Ke Azaab Se Najaat Ata Farma.

Baqiya Jagho Par Koi Bhi Dua, Zikr Aur Tilaawat Karte Rahe Aur Yaad Rahe Ke Har Chakkar Ki Alag Alag Makhsoos Dua Jo Awaam Me Mashhoor He Woh Kisi Hadees Se Saabit Nahi He. Nez Tawaaf Aur Sa'i Ke Duraan Masnoon Duao Ke Alawah Apni Zabaan Me Bhi Dua Kar Sakte Hai.

Saat Chakkar Tawaaf Mukammal Karne Ke Baad Maqaam E Ibraahim Ke Paas Ya Haram Shareef Me Jaha Jagah Mile Waha Tawaaf Ki Do Rakat Namaaz Ada Kare.

Namaaz Shuru Karne Se Pehle Mard Hazraat Right Kandha Dhaank Le Jo Tawaaf Me Khol Rakhe The Kuy Ke Kandha Dhakna Namaaz Ki Sharaait Me Se He. Abu Hurairah RA Se Rivaayat He Ke Rasool Allah Sallallahu Alyhi Wasallam Ne Farmaya: Tum Me Se Koi Ek Kapde Me Is Tarah Namaaz Na Parhe Ke Uske Kandhe Par Kuch Na Ho. (Sahih Muslim:516)

Fir 2 Rakat Is Tarah Parhe, Pehli Rakat Me Alhamdu Ke Baad Qul Yaa Ayyuhal Kaafirun Ki Tilaawat Kare Aur Dusri Rakat Me Alhamdu Ke Baad Qul Huwallahu Ahad Parhe.

UMRAH KA TEESRA KAAM SAFA AUR MARWAH KI SA'I KARNA



Tawaaf Aur 2 Rakat Namaaz Parhne Ke Baad Safa Pahaad Par Jaae Aur Kaba Ki Taraf Face Kar Ke Pehle Yah Aayat Tilaawat Kare:

ان الصفا والمروة من شعائر الله. (البقرة: 158)

Fir Teen Martaba Allahu Akbar Keh Kar Teen Martaba Yah Dua Parhe.

لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو على كل شيء قدير، لا اله الا الله وحده لا شريك له ا ب ز وعده ونصر عبده وهزم الاحزاب وحده.

Tarjumah: Allah Tala Ke Siwa Koi Mabud Nahi Woh Akela He Uska Koi Shareek Nahi Iqtidaar Usi Ka Haq He, Hamd Aur Shukr Ka Wahi Mustahiq He Aur Woh Har Chiz Par Puri Tarah Qaadir He. Allah Ke Siwa Koi Mabud Nahi, Woh Akela He Usne Apna Wada Pura Kar Dikhaya Aur Apne Bande Ki Madad Ki Aur Us ne Tanha Tamaam Kaafir Giroh Ko Shikashat Di.

Fir Hath Utha Kar Jo Chaahe Allah Se Dua Kare, Dua Me Kaba Ki Taraf Hi Face Rakhe.

Safa Se Utar Kar Marwah Ki Taraf Umoomi Chaal Chale Aur Chup Na Rahe Tawaaf Ki Tarah Yaha Bhi Zikr Aur Dua Aur Tilaawat Wagairah Parhte Rahe, Hari Light Ke Darmiyaan Mardo Ko Chaahiye Ke Woh Dodh Lagaae Aur Har Chakkar Me Lagaae Lekin Aurte Aam Chaal Chale Aur Burha, Beemaar, Kamzor Ya Ma'zoor Jo Dodh Na Sake Woh Bhi Aam Chaal Chale.

Marwah Par Pohnch Kar Qibla Rukh Ho Kar Wahi Mazkoorah Dua ([Laa Ilah Illal laahu Wahdahu....Last Tak](#)) 3 Martaba Parhe Aur Fir Hath Utha Kar Jo Chaahe Dua Kare, Safa Se Marwah Ek Chakkar Aur Marwah Se Safa Dusra Chakkar Hota He, Is Tarah 7 Chakkar Pure Karne Hai. Sa'i Ke 7 Chakkaro Ki Alag Alag Makhsoos Dua Nahi He, Safa Aur Marwah Par Wahi Dua He Jo Upar Bataya Hu Jise 6 Chakkar Tak Parhna He, Safa Aur Marwah Ke Darmiyaan Koi Dua Aur Koi Bhi Zikr Kar Sakte Hai, Logo Me Mashhoor He Ke Sa'i Ke 7we Chakkar Me Marwah Par Dua Nahi Kareng (Yah Shaikh Ibne Usaimeen Rh. Ki Raae He) Iski Koi Khaas Daleel Nahi He Is Liye 7we Chakkar Me Bhi Dua Ki Jaae. Sa'i Ke Liye Wazu Shart Nahi He, Agar Sa'i Ke Dauraan Wazu Toot Jaae To Sa'i Mukammal Kar Sakte Hai.



Dusri Baat Yah He Ke Sa'i Me Agar Aap Thakaan Mehsoos Karte Hai Aur Kuch Der Beth Kar Aaraam Karna Chaahte Hai To Koi Harj Nahi He. Kuch Der Beth Kar Aaraam Kar Le Zamzam Pi Kar Mazeed Tazah Dam Ho Jaae Aur Wahi Sa'i Mukammal Kare.

UMRAH KA CHOTHA AUR AAKHRI KAAM: HALQ YA QASR KARWANA.

Jab Aap Safa Aur Marwah Ki Sa'i Kar Lete Hai To Ab Aap Ki Zimma Aakhri Kaam Apne Sar Ko Mundhwana Ya Katana Reh Jata He Yani Chaahe To Aap Baal Mundhwa Le Ya Pure Sar Se Baal Chota Karwa Le. Aurte Ungli Ke Ek Por Ke Barabar Sar Ka Baal Jama Kar Ke Usme Se Kaat Le, Woh Khud Se Bhi Apna Baal Kaat Sakti He Aur Dusre Ka Bhi Kaat Sakti Hai, Aur Dusre Ka Bhi Kaat Sakti Hai, Aurat Ne Apna Baal Kaatne Se Pehle Dusri Aurat Ka Baal Kaat Diya To Usme Bhi Koi Harj Nahi He Is Tarah Baal Kataane Ke Baad Umrah Mukammal Ho Gaya. Ab Ahraam Ki Chaadar Utaar De Aur Jo Pabandi Ahraam Ki Wajah Se Thi Woh Sab Khatam Ho Gai. Saudi Arab Me Rehne Wala Agar Kisi Wajah Se Makka Me Baal Na Kaat Saka To Raaste Me Ya Apne City Me Jaa Kar Baal Kata Sakta He Lekin Shart Yah He Ke Use Ahraam Me Baqi Rehna Hoga, Jab Apna Baal Kata Le Fir Ahraam Khol Le.

UMRAH SE MUTALLIQ MAZEED CHAND MASAIL AUR TAMBIHAAT

(1) Umrah Karne Walo Me Ek Traind Chalne Laga He Baar Baar Umrah Karne Ka, Uski Wajah Yah He Ke Watan Waapis Hone Par Fakhariya Bayan Kiya Jata He Ke Mene Itna Umrah Kiya? Yaad Rahe, Ek Safar Me Ek Umrah Kaafi He, Yahi Nabi Sallallahu Alyhi Wasallam Aur Aap Ke Piyaare Ashaab Ka Tariqah Raha He. Aap Sallallahu Alyhi Wasallam Fateh Makka Ke Mauqah Par 19 Din Makka Me Thehare, Aap Ne Baar Baar Umrah Nahi Kiya, Isi Tarah Umratul Qaza Ke Mauqah Se 3 Din Makka Me Thehare Aap Ne Rozana Ya Ek Din Me Kai Kai Umre Nahi Kiye. Koi Makka Me Hafta 10 Din Ya Kuch Din Thehar Kar Madina Chala Gaya, Waha Se Fir Makka Aa Raha He To Yah Ek Dusra Safar Shumaar Hoga, Is Dusre Safar Me Meeqaat Se Dusre Umrah Ka Ahraam Bandh Kar Umrah Kar Sakta Hai.

(2) Maiyyit Ki Taraf Se Umrah Karna Jaiz He Aur Maiyyit Ki Taraf Se Umrah Karne Wale Ke Liye Zaroori He Ke Woh Pehle Apna Umrah Kar Chuka Ho. Agar Koi Shakhas Kisi Dusre Mulk Se Aaya He Usne Apna Umrah Kar Liya He Aur



Dubarah Use Makka Aane Ki Ummid Nahi He Aur Agar Apne Wafaat Yaafta Waalid Ya Waalidah Ki Taraf Se Umrah Karna Chaahe To Isi Safar Me Wafaat Yaafta Waalid Ya Wafaat Yaafta Waalidah Ki Taraf Se Umrah Kar Sakta He.

Lekin Dubarah Aane Ki Ummid Ya Istita'at Ho To Woh Is Safar Se Lot Kar Fir Kabhi Wafaat Yaafta Waalid Ya Wafaat Yaafta Waalidah Ki Taraf Se Makka Ka Safar Kare Aur Meeqaat Se Ahraam Bhandh Kar Umrah Kare. Baaz Ulma Ne Yah Kaha He Ke Chand Dino Ke Farq Ke Sath Ek Safar Me Ek Se Zaid Umrah Kar Sakte Hai Magar Jaldi Jaldi Aur Baar Baar Umrah Karna Beharhaal Galat Aur Sunnat Ki Khilaaf Warzi He. Ek Safar Me Dusra Umrah Karte Waqt Makka Me Muqeem Aafaaqi Shakhas Hil Jaa Kar Yani Hudud E Haram Se Baahir Ja Kar Maslan Masjid E Aaisha Se Ahraam Bhandhe Ga. Maiyyit Se Muttalliqliq Umrah Ki Mazeed Tafseel Janne Ke Liye Mere Blog Par Mazmoon " Maiyyit Ki Taraf Se Umrah Ka Hukam" Mutali'a Kare.

(3) Maqrooz Shakhas Ke Umrah Ki 3 Shakle Banti Hai. Pehli Shakal To Yah He Ke Woh Maqrooz He Aur Apne Paise Se Umrah Kar Raha He To Aysi Surat Me Qarz Dene Wala Mohlat De Raha Ho To Umrah Karne Me Koi Harj Nahi He Lekin Qarz Dene Wala Qarz Ka Mutalba Kar Raha Ho Magar Use Qarz Na De Kar Umrah Karna Chahta Ho To Uska Yah Umrah Karna Sahih Nahi He Woh Pehle Qarz Ada Kare. Dusri Shakal Yah He Ke Maqrooz Shakhas Ko Dusra Aadmi Apne Paise Se Umrah Kara Raha Ho To Aysa Umrah Karne Me Koi Harj Nahi He. Teesri Shakal Yah He Ke Umrah Karne Ke Liye Paisa Na Ho Woh Kisi Se Qarz Le Kar Umrah Karna Chahta Ho To Dekha Jaaega Ke Woh Qarz Ada Karne Ki Haisiyat Rakhta He Ya Nahi? Agar Baaasani Qarz Ada Karne Ki Istita'at Rakhta Ho To Qarz Le Kar Umrah Kar Sakta He Lekin Qarz Ada Karna Dushwaar Aur Mushkil Ho To Qarz Le Kar Umrah Na Kare, Jab Istita'at Ho Jaae Tab Umrah Kare.

(4) Bachcha Bhi Umrah Kar Sakta He, Usko Us Umrah Ka Ajar Mile Ga. Uska Tareeqah Yah He Ke Bachche Ko Gusal Kara Kar Ahraam Ka Libaas Pehna De Aur Meeqaat Par Jaise Sab Umrah Ki Niyyat Karte Hai Bachche Ko Bhi Niyyat Ke Alfaaz Kehne Ko Kahe Bataur E Khaas Bachche Ka Sarparasat Bachche Ki Taraf Se Ahraam Ki Niyyat Kar Le Aur Usko Mamnuaat E Ahraam Se Bachaae, Galati Se Kisi Maane Ka Irtikaab Kar Le To Koi Harj Nahi He. Makka Pohnch Kar Sarparasat Tawaaf Aur Sa'i Me Sath Rakhe Yani Apne Tawaaf Aur Sa'i Ke Sath Usko Bhi Tawaaf Aur Sa'i Karwaae Fir Uska Baal Kaat De, Bachche Ka Umrah Ho Gaya.



(5) Koi Shakhas Kisi Kaam Aur Zaroorat Se Makka Aaya Aur Yaha Aa Kar Use Umrah Karne Ki Khawaahish Hui To Woh Hudood E Haram Se Baahar Ja Kar Maslan Masjid E Aaisha Ja Kar Waha Se Ahraam Baandh Kar Umrah Kar Sakta He. Aur Agar Koi Jiddah Kisi Garz Se Aae Yaha Aane Ke Baad Umrah Ka Iradah Ho Jaae To Apni Rihaaish Se Hi Ahraam Bandh Kar Umrah Kar Sakta He.

(6) India, Pakistan, Nepal Aur Kisi Dusre Mulk Se Umrah Ke Iradah Se Jiddah Aane Wale Aur Usi Tarah Saudi Arab Ke Kisi Dusre City Se Umrah Ka Iradah Kar Ke Jiddah Aane Wale Agar Jiddah Aa Kar Ahraam Bhandhte Hai To Bagair Ahraam Ki Meeqaat Tajawuz Karne Ki Wajah Se Dam Dena Parhega Is Liye Is Baat Ka Khayaal Rakhe Aur Apni Meeqaat Par Hi Ahraam Bhandh Le Yani Umrah Ki Niyyat Kar Le.

(7) Kisi Dusre Mulk Ya City Se Ahraam Baandh Kar Makka Ya Jiddah Aane Wale Thake Ho Aur Hotel Me Aaraam Karna Chahte Ho Ya Sona Chaahte Ho To Ahraam Me Rehte Hue Aap Aaraam Kar Sakte Hai Ya So Sakte Hai, Nahana Chaahe Naha Sakte Hai, Ahraam Ka Kapda Dhona Ya Badalna Chaahe To Dho Aur Badal Sakte Hai Aur Jab Taza Dam Ho Jaae To Haram Ja Kar Umrah Kar Le Yaad Rahe Mehram Mard Ko Sote Jagte Kisi Waqt Sar Dhankna Nahi He, Galati Se Sar Dhank Jaae To Yaad Aate Hi Khol Le Gusal Me Aurat Aur Mard Dono Ko Khushbu Wale Soap Aur Shempoo Se Bachna He Aur Baal Na Toote Uska Bhi Khayaal Karna He. Aap Khud Baal Gir Jaae Ya Naakhun Toot Jaae To Koi Harj Nahi He Aur Badan Me Kahi Se Khoon Nikal Aae To Us Se Na Wazu Toote Ga Aur Na Us Se Koi Masala Paida Hota He.

(8) Logo Ka Yah Khayaal Galat He Ke Haaiza Aur Nufsa Ahraam Nahi Bandh Sakti He, Asma Bint Umais RA Zul Halifah Ki Meeqaat Par Tawaalud Ki Wajah Se Nifaas Me Thi To Aap Sallallahu Alyhi Wasallam Ne Unhe Hukam Diya:Gusal Karo, Langot Bandh Lo Aur Ahraam Ki Niyyat Kar Lo.(Muslim Sharif:1218)

Is Liye Haalat E Haiz Aur Nifaas Me Aurat Ahraam Bandh Sakti He, Tafseel Ke Liye Mera Mazmoon "Haiz Wali Aurat Ka Umrah" Mere Blog Par Parhe.

(9) Awaamun Naas Me Khususan Aurto Me Yah Baat Bhi Mashhoor He Ke Haj Aur Umrah Me Aurto Ke Liye Face Ka Pardah Nahi He, Yah Galat Baat He, Sahih Baat Yah He Ke Aurto Ke Liye Face Ka Pardah Jaise Haj Aur Umrah Se Pehle Tha Waise Hi Haj Aur Umrah Ke Dauran Bhi He Aur Haj Aur Umrah Ke Baad Bhi Rahe



Ga, Kabhi Bhi Aurat Ke Liye Face Ka Pardah Mana Nahi He, Sahaabiyaat Ahraam Ki Haalat Me Face Ka Pardah Kiya Karti Thi. Shaikh Albani RH Arwaaul Galeel Me Ek Asar Zikar Kiya He Aur Uski Sanad Ko Sahih Kaha He.

عن فاطمة بنت المنذر انها قالت كنا نخمر وجوهنا ونحن محرمات ونحن مع اسماء بنت ابي

بكر الصديق. (ارواء الغليل: ٢١٢/٤)

Tarjumah:- Fatimah Bint Munzir Se Rivayat He Woh Bayaan Karti He Ke Ham Aurte Ahram Ki Haalat Me Apne Face Ka Pardah Kiya Karti Thi Aur Ham Asma Bint Abi Bakr RA Ke Sath Hoti Thi.

Ahraam Me Aurto Ke Liye Naqaab Aur Burqah Mana He Iska Yah Matlab Nahi Ke Face Nahi Dhankna He, Balke Matlab Yah He Ke Naqaab Ke Alawah Dusra Kapda Maslan Dupatta Se Face Ko Dhakna He.

(10) Yah Zaroori Nahi He Ke Umrah Karte Waqt Koi Mehram Is Ke Sath Ho Lekin Yah Zaroori He Ke Ek Jagah Se Dusri Jagah Ka Safar Karne Ke Liye Aate Aur Jate Dono Taraf Koi Mehram Sath Ho. Jis Aurat Ne Bagair Mehram Ke Safar Kar Ke Umrah Kar Liya To Umrah Apni Jagah Sahih He Lekin Bagair Mehram Ke Safar Karne Ki Wajah Se Woh Gunehgaar Hogi Uske Liye Use Taubah Karna Chaahiye Aur Mehram Ke Sath Hi Umrah Ka Safar Karna Chahiye.

(11) Ahraam Ki Haalat Me Aurat Ke Liye Kaan, Naak, Gala Aur Hath Aur Pair Ki Zeenat Ko Pehanne Me Koi Harj Nahi He, Libaas Me Burqa Aur Naqaab Aur Dastana Pehanna Mana He Taaham Pair Me Mauzah Aur Shoe Pehanne Me Koi Harj Nahi He. Mardo Ke Liye Anguthi, Ghadi, Aur Chashma Lagane Me Koi Harj Nahi He Lekin Chaddi, Baniyaan, Mauzah Aur Shoe Nahi Pehanna He Albatta Beemari Ki Wajah Se Guthne Me Paid Laga Ho Ya Jism Me Kai Patti Wagairah Ho To Uzr Ki Wajah Se Usme Koi Masala Nahi He.

(12) Logo Ke Jo Yah Khayaal Mashhoor He Ke Maiyyit Ki Taraf Se Umrah Hota He Aur Zindah Ki Taraf Se Tawaaf Hota He Galat He. Maiyyit Ki Taraf Se Umrah Wali Baat Sahih He Magar Zindo Ki Taraf Se Tawaaf Wali Baat Galat He. Zindah Badni Taur Par Aajiz Shakhas (Jis Ki Shifayabi Ki Ummid Na Ho) Ki Taraf Se Umrah Kar Sakte Hai Magar Tandurasat Shakhas Ki Taraf Se Na Tawaaf Kar Sakte Hai Aur Na Hi Umrah.

(13) Baaz Log Hajr E Aswad Ke Paas Dono Hath Uthaate Hai Aur Baaz Log Baar Baar Hath Uthate Hai Aur Hatho Ko Chumte Hai Yah Amal Sahih Nahi He,



Sahih Amal Yah He Ke Hajre Aswad Ke Paas Uski Taraf Isharah Kar Ke Sirf Right Hath Utha Kar Bismillahi Allahu Akbar Kahenge Aur Hath Ko Nahi Chumenge. Hajr E Aswad Ka Bosa Lena He Ya Istilaam (Chhuna) Karna He Ya Fir Isharah Karna He Yani Teen Me Se Koi Ek Amal Karna He Jabke Aaj Kal Umooman Isharah Hi Mumkin He Is Liye Mene Isharah Ka Hi Zikar Kiya He.

(14) Barkat Aur Shifa Ki Niyyat Se Maqaam E Ibraahim, Gilaaf Ya Deewaar E Kaba Chhuna Jaiz Nahi He Kuy Ke Nabi Sallallahu Alyhi Wasallam Ne Uski Taleem Nahi Di He.

(15) Logo Ka Yah Atiqaad He Ke Kaba Par Pehli Nazar Parhte Waqt Jo Dua Ki Jati He Woh Qabool Hoti He Aur Pehli Nazar Ki Dua Bhi Bayaan Ki Jati He,

اللهم زد هذا البيت تشريفاً وتكريماً وتعظيماً ومهابة، وزد من شرفه وكرمه ممن حجه أو اعتمره تشريفاً وتكريماً وتعظيماً وبراً.

Aap Ko Maloom Hona Chaahiye Ke Logo Ka Mazkoorah Atiqaad Bhi Galat He Aur Yah Dua Bhi Zaeef He Is Liye Is Galat Atiqaad Ka Khaatma Kijye Aur Yah Aqeedah Banaaiye Ke Haj Aur Umrah Karne Wala Allah Ka Mehmaan He Uski Har Dua Qabool Hoti He Nabi Sallallahu Alyhi Wasallam Ka Farmaan He:

الغازي في سبيل الله، والحاج والمعتمر وفد الله دعاهم فأجابوه وسألوه فأعطاهم. (صحيح ابن ماجه: ٢٣٥٧)

Tarjumah:- Allah Ki Raah Me Jihaad Karne Wala, Haj Karne Wala Aur Umrah Karne Wala Allah Ka Mehmaan He Allah Ne Unko Bulaya To Unhone Haazri Di Aur Unhone Allah Se Maanga To Usne Unhe Ata Kiya.

(16) Log Gilaaf E Kaba Pakad Kar Aur Uska Waasta De Kar Dua Karna Afzal Samjhte Hai, Yah Sahih Amal Nahi He Taaham Multazim (Kaba Ke Darwaze Aur Hajre Aswad Ki Darmiyaani Jagah) Me Dua Karna Chaahe To Kar Sakte Hai. Is Jagah Par Nabi Sallallahu Alyhi Wasallam Se Dua Karna Kisi Sahih Hadees Se Saabit Nahi He Albatta Baaz Sahaba Kiraam Maslan Ibne Abbas RA Aur Urwah Bin Zubair RA Aur Unke Alawa Sahaba RA Se Saabit He. Is Liye Agar Koi Multazim Me Dua Karna Chaahe To Kar Sakta He Aur Yaha Dua Karne Ke Liye Koi Khaas Waqt Nahi He Aap Tawaaf Ke Shuru Me Ya Aakhir Me Jab Sahulat Ho Dua Kar Le Aur Us Jagah Ki Koi Makhsoos Dua Bhi Nahi He.



(17) Kuch Waqt Tawaaf Karte Waqt Shak Ho Jata He Ke Kitna Chakkar Hua Ayse Me Jis Chakkar Me Shak Ho Usko Shumaar Na Kare Us Se Kam Ko Buniyaad Bana Kar Tawaaf Mukammal Kare Maslan Kisi Ko Shak Hua Ke 3 Chakkar Hua Ya 4 To 4 Ko Shumaar Na Kare, 3 Ko Buniyaad Banaae Aur Baqi Ke Chakkar Ko Pura Kare.

(18) Yah To Aap Jaan Chuke Hai Ke Tawaaf Ya Sa'i Me Har Chakkar Ki Alag Alag Makhsoos Dua Saabit Nahi He, Isi Tarah Yah Bhi Jaan Le Ke Kuch Log Namaaz Ki Tarah Tawaaf Aur Sa'i Bidati Niyyat Karte Hai. Tawaaf Ki Niyyat Karte Hue Kehte Hai.

اللهم اني أريد طواف بيتك الحرام فيسره لي وتقبله مني سبعة اشواط الله تعالى عزوجل.

Aur Sa'i Ki Niyyat Karte Hue Kehte Hai:

اللهم اني أريد السعى بين الصفا والمروة سبعة اشواط لوجهك الكريم فيسره لي وتقبله مني.

Tawaaf Aur Sa'i Ke Liye Aysi Niyyat Karna Hadees Se Saabit Nahi He Yah Bidati Amal He Is Se Baaz Raha Jaae.

(19) Iztiba'a Sirf Tawaaf Me He Is Liye Sa'i Karte Waqt Iztiba'a Nahi Karna He Lekin Boht Sare Logo Ko Sa'i Me Bhi Iztiba'a Karte Hue Dekha Jata He, Ho Sake To Aap Ayse Logo Ko Sahih Baat Bataae.

(20) Taaqat Rakhne Walo Ko Chaahiye Ke Apne Qadmo Se Chal Kar Umrah Ke Arkaan Aur Waajibaat Pura Kare Lekin Agar Uzr Ki Wajah Se Wheelchair (Sawaari) Par Tawaaf Ya Sa'i Karne Ki Zaroorat Ho To Aap Sawaari Ka Istimaal Kar Sakte Hai.

(21) Umrah Me Baal Ke Talluq Se Logo Me Mukhtalif Qisam Ki Galatiya Paai Jaati He. Is Silsile Me Pehli Baat Yah He Ke Kitne Sare Log Yah Samjhte Hai Ke Umrah Me Baal Kataae Ya Na Kataae Koi Masala Nahi He Yah Wajah He Ke Logo Ki Ek Badi Tadaad Jin Me Aurte Bhi Hai Umrah Ke Sare Kaam Kar Ke Baal Kataae Bagair Ahraam Khol Dete Hai Aur Waapis Aa Jate Hai.

Dusri Baat Yah He Ke Boht Sare Log Umrah Me Baal Kataate Waqt Sar Me Kahi Kahi Se Chand Baal Kaat Kar Ahraam Khol Lete Hai.

Teesri Baat Yah He Ke Logo Me Yah Khayaal Bhi Aam He Ke Pehli Baar Umrah Karne Par Baal Mundhwana Zaroori He Aur Uske Baad Baal Mundhwana Zaroori Nahi He.



Inhi Baato Ki Wajah Se Shuru Me Umrah Ke Arkaan Waajibaat Aur Sunan Ka Zikar Kiya Hu Taaki Aap Ke Liye Umrah Ke Masaail Samjhna Aasaan Rahe. Umrah Me Halq(Baal Mundhwana) Ya Qasr (Chhota Karna) Waajib He, Jo Us Waajib Ko Tark Karta He To Uske Zimma Makka Me Ek Bakri Zabah Karna Waajib He. Jo Log Kahi Kahi Se Sar Se Chand Baal Kaat Lete Hai Usne Bhi Ek Waajib Chhod Diya Aur Jis Ne Baal Kataya Hi Nahi Woh To Waajib Ka Chhodna Hi He, Un Dono Aadmiyo Ke Zimma Dam Dena He. Agar Koi Galti Se Baal Kataane Se Pehle Hi Ahraam Ka Libaas Utaar De Fir Kuch Der Baad Yaad Aae Ke Galati Ho Gai He To Woh Dubarah Ahraam Ka Libaas Laga Le Aur Fir Baal Kataae Usme Koi Dam Ya Fidiya Nahi He.

Umrah Pehla Ho Ya Dusra Teesra Baal Mundhwana Afzal He Lekin Aap Baal Kataate Hai To Yah Amal Bhi Jaiz He, Usme Bhi Koi Harj Nahi He Taaham Is Baat Ka Khayaal Rakhe Ke Pure Sar Se Baal Chhota Karna He, Kahi Kahi Se Nahi. Usi Tarah Aurte Bhi Pure Sar Ke Baal Ko Ek Jagah Jama Kare Usme Se Ungli Ke Ek Por Ke Baraabar Baal Kaat Le.

(22) Umrah Ke 4 Kaam Hai, Unko Mukammal Taur Par Anjaam Dene Ke Baad Aap Ka Pura Ho Jata He Lekin Baaz Log Yah Khayaal Karte Hai Ke Umrah Kar Ke Madinah Nahi Gae To Umrah Nahi Hoga.

Yah Khayaal Galat He, Umrah Ka Madinah Jane Se Talluq Nahi He, Umrah Ek Alag Ibaadat He Aur Masjid E Nabawi Ki Ziyaarat Ek Alag Amal He. Aap Ne Umrah Ka Kaam Mukammal Kar Liya He To Aap Ka Umrah Ho Gaya, Madinah Jana Aap Ke Liye Zaroori Nahi He.

Haa Aap Masjid E Nabawi Ki Ziyaarat Karna Chaahte Hai To Yah Bhi Neki Ka Kaam He Magar Uska Umrah Se Talluq Nahi He.

(23) Umrah Karne Ke Baad Aap Ke Paas Mazeed Din Hai Jo Makka Me Guzaarna Chahte Hai To In Dino Se Faidah Uthaate Hue 5 Waqt Namaaze Haram Me Parhe, Waha Tilaawat, Zikr Aur Dua Ka Kasrat Se Ahtimaam Kare Aur Nifli Tawaaf (Sath 2 Rakat) Ada Kare. Baaz Log Apne Hotel Me Rehte Hue Imaam E Haram Ki Iqtidaa Me Namaaz Parhte Hai Yah Sahih Nahi He. Kisi Bhi Masjid Ke Imaam Ki Iqtidaa Masjid Me Ki Jaaegi Is Tarah Ke Safe Imaam Se Muttasil(Mili) Ho, Masjid Se Baahar Apne Gharo Me Imaam Ki Iqtida Sahih Nahi He.



(24) Hudood E Haram Me Jitni Masaajid Hai Un Me Namaaz Parhna Ek Lakh Namaaz Ke Baraabar He Yaha Tak Ke Aurte Hudood E Haram Me Apni Rihaaish Par Bhi Namaaz Parhengi To Ek Lakh Ajar Mile Ga Lekin Yaad Rahe Ke Baitullah Me Ja Kar Imaam E Haram Ke Piche Namaaz Parhna Afzal He.

(25) Agar Koi Kisi Jagah Ka Safar Kare Aur Waha 4 Din Se Ziyadah Thehrne Ka Iradah Ho To Woh Is Jagah Pohncnch Kar First Din Se Muqeem Ke Hukam Me He, Woh Mukammal Namaaz Parhega Lekin Agar 4 Din Ya Us Se Kam Kisi Jagah Thehrne Ka Iradah Ho To Woh Musaafir Ke Hukam Me He, Apni Namaaz Qasr Ke Sath Ada Karega Aur Musaafir Agar Muqeem Ki Iqtidaa Me Namaz Parhe Ga To Muqeem Ki Tarah Mukammal Namaaz Parhega.

(26) Kuch Log Jab Makka Se Waapis Jate Hai To Kafan Ko Zamzam Se Dho Kar Le Jate Hai, Yah Bidati Amal He Aur Us Se Maiyyit Ko Koi Faidah Nahi Ponchega. Maiyyit Ko Us Ka Apna Amal Faidah Pohnchaae Ga. Lihaza Kisi Musalman Bhai Ya Bahan Ko Zamzam Se Kafan Dho Kar Nahi Le Jana Chaahiye, Agar Kisi Ko Aysa Karte Hue Dekhte Hai To Use Mana Kare.

(27) Jab Apne Sath Zamzam Ka Pani Le Jate Hai To Gairmuslim Bhi Maangne Aate Hai, Aap Gair Muslim Ko Zamzam Ka Pani De Sakte Hai, Zamzam Kam Ho To Usme Aam Pani Mila Kar Logo Ko De Sakte Hai Aur Kisi Mareez Ko Shifayaabi Ke Liye Pila Sakte Hai, Zamzam Bhi Ek Qism Ka Pani He Use Beth Kar Piye, Uski Koi Dua Awaam Me Mashhoor He.

(.اللهم اني اسألك علما نافعا ورزقا واسعا وشفاء من كل داء)

Yah Zaeef He.

(28) Kuch Log Rajab Me Umrah Karne Ko Afzal Samjhte Hai, Yah Logo Ki Jahaalat He Is Baat Ki Koi Daleel Nahi He, Aap Kabhi Bhi Umrah Kar Sakte Hai, Rajab Ki Takhsees Sahih Nahi He Albatta Ramzaanul Mubaarak Me Umrah Karna Afzal He (Rasoolallah Sallallahu Alyhi Wasallam Ke Sath Haj Karne Jaisa Ajar He) Is Liye Mauqah Mile To Ramazaan Me Umrah Kare Warna Kabhi Bhi Umrah Kar Sakte Hai.



AAP KO KAISE MALOOM HOGA KE AAP KA UMRAH QABOOL HUA KE NAHI?

Aap Ka Imaan Aur Aqeedah Sahih Ho (Yani Aap Deendaar Hai Aur Shirk Aur Bidat Karne Walo Me Se Nahi He) Aap Ne Kisi Ki Haq Talafi Na Ki Ho, Aap Ne Halaal Paise Se Allah Ke Ghar Ka Safar Kiya Ho, Aap Ne Ikhlaas Ke Sath Allah Ki Raza Ke Liye Umrah Kiya Ho (Is Umrah Me Logo Ke Liye Dikhawa, Duniya Talabi Aur Shohrat Na Ho) Aap Ne Sunnat Ke Mutaabiq Jaise Upar Bayaan Kiya Gaya He Umrah Kiya Ho To Apne Rab Par Yaqeen Rakhiye Ga Ke Woh Aap Ka Umrah Qabool Kar Liya He Lekin Agar In Bato Me Kahi Aap Se Galati Hui He To Uski Islaah Kar Ke Fir Se Kaamil Taur Par Umrah Kare, Beshak Allah Qabool Karega.

Aaj Kal Log Umrah Par Nikalne Se Pehle Umrah Ka Parchaar Karte Hai, Dawat Par Dawat Khate Hai, Ghum Ghum Kar Sab Se Mulaqaat Karte Hai, Logo Se Rasaman Maafi Par Maafi Maangte Hai Umrah Ke Jate Waqt Mulaqatiyo Ka Bada Hujoom Laga Rehta He Jo Mala Pehna Pehna Kar Rukhsat Karta He, Waapisi Par Usi Tarah Lines Me Khade Log Mala Liye Istiqbaal Me Haazir Rehte Hai. Kiya Is Tarah Ka Amal Aur Namoonah Rasool Sallallahu Alyhi Wasallam Ke Zamana Me Aur Salfe Swaleheen Ki Seerat Me Milta He? Umrah Ek Azeemush Shan Ibaadat He, Uska Taqaza He Ke Bagair Hangaame Kiye Chup Chaap Allah Ki Raza Ke Liye Umrah Kare Taaki Allah Hamari Ibaadat Qabool Kare. Kiya Aap Ko Sahih Muslim (1905) Ki Woh Hadees Yaad Nahi He Jis Me Mazkoor He Ke Shohrat Ki Wajah Se Jihaad Karne Wale, Ilm Haasil Karne Wale Aur Maal Kharch Karne Wale Ko Jahnnam Me Ghaseet Kar Phaink Diya Jaae Ga.

Toh Jo Shohrat Ke Liye Umrah Karega Uska Bhi Yah Hashar Hoga Use Bhi Ghaseet Kar Jahnnam Me Phainka Jaae Ga Is Liye Hame Umrah Ki Anjaam Dahi Me Ayse Rasam O Rivaaj Aur A'maal Se Bachna Chaahiye Jo Shohrat Ke Qabeel Se Ho Aur Ibaadat Ke Ikhlaas Ko Khatam Karne Wale Ho.



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